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STORY OF AN INDIAN BABOO.

SOME years ago there was in Calcutta a very wealthy baboo. A baboo is a man who is a clerk in an office, and some of the baboos in Government employ have amassed large fortunes. He lived in a handsome house, surrouded by extensive grounds, and though being a high-caste Hindoo, his family arrangements included a zenana, or separate establishment for the ladies of his household, he yet assimilated as closely as possible to the European fashion in his style of living and in the furniture and decoration of his home.

He had one son, on whom his hopes were centered. The child-wife of this son was under the care of the ladies of the zenana, and another member of the women's apartments was a poor despised child-widow, who was looked upon as an outcast and one unworthy of the smallest consideration. Were she to die, no one would mourn for her, but her death would be hailed with satisfaction as the final removal of a bird of ill-omen from among the family in whose midst her presence was but barely tolerated.

The Christian mission school was, at the time of which I am writing, far superior to the Government school in regard to the education given, and as the one thought in the mind of the baboo was to give his son the best education in his power, he sent him to the mission school.

The idea that he might possibly become a convert to Christianity never struck him for a moment, and so it came to pass that from early childhood till the boy approached manhood he had been under the careful training of devoted missionaries, who made no secret of their desire to give their pupils not only a sound and liberal education in European knowledge, but also to base all their instruction upon the truth of God's Word.

The good seed sown in early youth had taken root, and the young man had grown up in love for his teachers, and for their religion, and for the Book upon which that religion was founded.

The work had been quiet and unobtrusive, and the lad himself did not know how completely he had come to be an unbeliever in idolatry, and how truly he had learned to love and trust the Lord Jesus Christ.

But the time had come when the light could no longer be hid under a bushel. From some conversation which passed

between the baboo's son and another young man it appeared that the former was strongly imbued with the doctrines of the Christians. The baboo was informed of this, and, summoning his son into his presence, charged him with being a Christian.

The lad dutifully replied that he had learned to love the teachers under whose care he had been for so many years, and that he could not but respect the religion that they taught, so pure and holy and ennobling were its precepts, and that he could not but be drawn towards Christianity as he witnessed the religion of the Bible lived out in the daily life of the missionaries and their converts.

The baboo was extremely angry, and yet admitted he had only himself to blame. He, of course, at once removed his son from the mission school, and issued his strict orders that the young man was not to leave the precincts of the house and garden except in his father's company.

This was a very severe blow, but the youth had learned the lesson, "Children, obey your parents in the Lord: for this is right," and he cheerfully submitted to his father's will. His school-books were taken from him, and he was left to employ his time as he chose.

His only companions now were his child-wife and the child-widow. To them he imparted all he had learned from the missionaries, and, in teaching them, he seemed himself to learn, and very happy were the times they spent together.

After the lapse of a considerable period during which the baboo grew richer and richer, he called one day upon an English gentleman resident in Calcutta. It was a visit of ceremony. He was shown into the library, and, while waiting till the gentleman should come, he employed himself in carefully examining the bookshelves. He saw that they covered one side of the room; that the largest books were on the lower shelves; that the shelves gradually diminished in size until the topmost shelf contained a row of the smallest-sized books.

"Ah!" thought he, "this is just what my house requires to make it thoroughly complete—all same like master's."

The visit over, he returned home, took the measurement of the wall on one side of a room (which henceforth was to be called "The Library"), and ordered from England a handsome book-case, with shelves tapering up from the floor to the ceiling, and so many *yards of books* of appropriate size and binding to fill the shelves. In due time the bookcase was put up, and the books were arranged according to size, and the baboo was a proud man. "No native in Calcutta had such a library as that!" this was his boast. And he was right, though he did not know it, for among those rows of books there was a Bible and a "Pilgrim's Progress."

The baboo was busy in the office all day, and his son was busy at home. The Bible was taken down from the shelves, and formed the daily study for hours together of the trio, and for a commentary on the Bible the "Pilgrim's Progress" furnished all they needed.

Best of all, the Spirit of the living God rested upon the "three gathered together in His Name." There He was "in the midst of them," and after a while the widow, no longer a child, declared that, like Christiana, she must set out on a pilgrimage. How it was all arranged I know not, but communications were opened with the Christian mission, it was agreed that the young widow should be received into the mission, and one morning her absence from the zenana was observed. No one took the trouble to ask whither she had gone; no search was made for her. That she was gone was clear, and that her departure was hailed with satisfaction was clear also.

But a cloud was gathering over the household. It was too evident that the

young wife of the baboo's son was sinking into a decline.

When tidings of the increasing illness of her dearest friend reached the mission in which the despised and outcast widow had found a home, her grief may be imagined.

She shared to the full in the marked characteristics of her race. A creature of impulse, overflowing with tenderness, her sorrow at first was uncontrollable.

The one human being who from the earliest days of her crushing life-sorrow had shown her kindness; the one with whom she had grown up, and whom she could call *sister*; the one who had studied with her the blessed Book which had kindled so bright a light in their souls, with whom she had taken sweet counsel, and had grown up a part of herself;—she was to see no more in the flesh. Often in the cool of the evening would she wander through the palm grove, in which stood the mission-house, and, seated solitary by the crumbling ruins of a pagoda long since fallen to decay, weep alone. And yet those tears had lost their bitterness; and, as they fell softly, a smile would chase away the sadness which had overspread the countenance of the mourner when she called to mind the precious promise that "them also which sleep in Jesus will God bring with Him." Blessed contrast, represented in the illustration with which this tale is embellished—heathenism tottering to its fall, living Christianity rising from amidst its ruins, and triumphing over death!

The union between the young husband and wife was very close. It was a lasting union. Death could not sever it. They had both grown up together into the love of the Lord, and now that she was dying, her one desire was that her husband should give up all for Christ. They both knew what that meant. The heir to all his father's wealth would be disowned, he would be turned out of house and home, he would be disgraced in the sight of all his brethren and acquaintances—nay, indeed, his very life would be in danger; but he determined to risk and to endure all for conscience sake. The day she died he declared himself a Christian, left his father's home, was baptized, and joined the mission in which he had been trained from infancy, and in connection with which he was spared to do a good work for many years.

It may form an interesting episode to my tale if I add that, after the lapse of some little time, he was united in marriage with the child-widow, to whom he had been made so great a blessing in leading her, through the study of the Word of God, to a knowledge of salvation through Jesus Christ.

W. D. CHAPMAN, in *Gleanings*.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

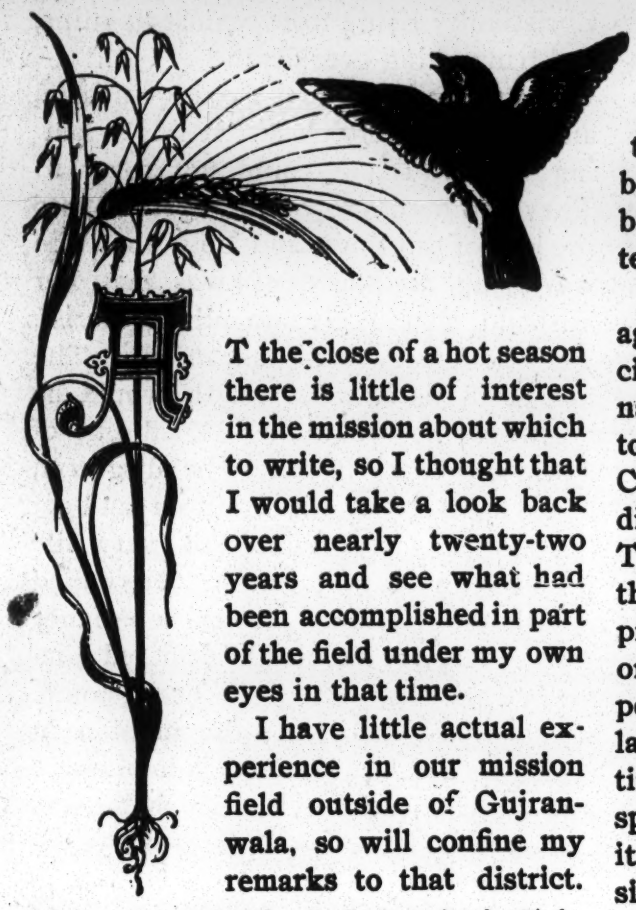
Beautiful shoulders are those that bear
Ceaseless burdens at home of care,
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won;
Beautiful rest, with work well done.

—*Canadian Churchman.*

A RETROSPECT—TWENTY YEARS OF MISSION WORK IN INDIA.



AT the close of a hot season there is little of interest in the mission about which to write, so I thought that I would take a look back over nearly twenty-two years and see what had been accomplished in part of the field under my own eyes in that time.

I have little actual experience in our mission field outside of Gujranwala, so will confine my remarks to that district. When we landed in Gujranwala, in February, 1871, we found that mission work in almost every department had been started by Dr. and Mrs. Barr, but only beginnings had been made. There was a school for boys started, but it had no certain place of abode. Some of the classes were taught in unlighted, unventilated native rooms, some in open yards and some under trees. Under these circumstances a good school was impossible. The girls' schools were started under still more unfavorable circumstances. At that time no one wished his girls educated, so the only way schools could be started was to get poor widows who had some influence in their own localities to collect as many girls as they could in their own hovel and give them what instruction they could. The lady missionaries would go around these groups of women and girls daily, give religious instruction and also show the old woman who had collected them how to instruct in rudiments of reading, for at that time nothing beyond that was attempted and very little could be accomplished, as the teacher could barely read and knew nothing about teaching.

These were the days of hard, discouraging work for the ladies. Under the circumstances nothing worthy of the name "school" could be started, and to give anything like a true idea of the Christian religion to those dark, prejudiced minds was next to impossible. The hope was to enlighten these minds through *schools*, but schools in the proper sense could not be started, as no one wanted them, and nearly all opposed them. No wonder that our ladies were often discouraged and sometimes almost ready to give up in despair. There was a congregation, but it consisted of the missionaries, the mission employes and a few orphan boys. The whole congregation lived on the mission grounds and worshiped in the missionaries' dining-room, as there was no church building. Indeed, a church building was not a necessity then. Up to 1871 only one resident of Gujranwala City or district had been baptized, and before we had arrived he had given up Christianity and taken his departure to where no one ever found out. Others had been baptized but they were not residents of the place. One was a wanderer, and the rest boys that had been sent to the orphanage, so the congregation was one rather in name than fact.

In the district preaching had been done by Dr. Barr and others (this was the time of sowing the seed) but as far as the human eye could penetrate it had as yet produced no impression, as every place we went our message was treated with opposition or the most chilling

indifference. When we went to a Mohammedan town or village the people abused us, and the people of Hindoo towns and villages treated us with the most supreme contempt. It is difficult to say which treatment is the most depressing and discouraging to the young missionary, and it was this and little else that we had in our early days of mission experience. For years this state of things continued. We seemed to make little or no impression in any department, but especially in that of evangelizing the people. We never seemed able to get near them or gain their confidence or love. I suppose that it need not be considered strange that this state of feeling should exist, as we were supposed to be enemies to their social system, their religion and their gods. And I have no doubt but what the mistakes which we as young and inexperienced missionaries made helped to aggravate that feeling and kept us estranged from the people. For want of knowledge of the people, their customs and their feelings, we would insult them and drive them from us, when we thought we were doing the best we could to gain their confidence. Our own experience has often made me feel that it would be well for new missionaries to be associated for a time with old experienced missionaries who know the people *well* and have gained their confidence. It would save them from the mistakes and errors into which we often fell, and the work would be saved from the effects of them, as often the work suffers in that way. I now have no doubt but what success in our work in Gujranwala was retarded by our mistakes, but we in time got over the effect of them, and I have no doubt but what others will. However, it might be as well that they should not be committed when the means of preventing them are at hand, although it might be distasteful to young missionaries to be put in the leading strings of their seniors, even for a short time.

When we look at the state of the work in Gujranwala City and district now, in the latter part of 1892, and compare it with what it was in the beginning of 1871, we see a great difference, and there is still a greater difference in the relation that exists between the missionaries and the people. The boys' school is now fairly-well housed and is one of the best and most popular schools in the Punjab and is entirely self-supporting, so far as the secular instruction is concerned. At the last university examination it stood at the very head of the schools in the Punjab. And although we cannot point to a great number of converts direct from the school, it has done *more* to make Christianity known among the higher classes and break down the prejudices against it than any other *one* agency of the mission. I might almost say that it has popularized Christianity among the men in Gujranwala.

The girls' school has also a very good building, in which a regular graded school with qualified teachers is established. The school course requires eight years, and last year quite a number completed the course. The girls of this school excel in Scripture knowledge. I have never seen anything like it in any Sabbath-school that I have ever been in (not excepting our highly-favored Sabbath-schools in America). I went in company with Miss Corbett, when the latter made her first visit to this school before we left Gujranwala. Miss Mookerji was hearing a class of girls in their Scripture lesson when we entered, and and after the teacher was through she made the request that Miss C. would ask them some questions. Miss Corbett complied and asked them some leading questions about different personages of the Bible. The little girls not only answered the questions readily and with-

out the least hesitation, but they were very eager to give the entire history of the person under consideration. We agreed that it was simply wonderful the knowledge that some of these girls have of the Bible, and what is delightful about it is the fact that many of them *believe* what they know. There is a public examination in the Scriptures every year in the Punjab and the girls from this school carry off most of the honors, which consist of money. This school is doing among the women what the boys' school is doing among the men, and the two together will soon make mission work in Gujranwala very pleasant and agreeable, if not easy. Indeed, it is pleasant now.

In the city there is now quite a large congregation, which worships in the hall of the boys' school. This congregation has, since we left our old station, made out a call for the Rev. G. L. Thakar Das to become their pastor, which shows what progress has been made in the city in evangelizing the people. The progress in the city, however, has not been so great as in the district. The district is all dotted over with little Christian communities, and quite a number of these are about ready to be organized into small congregations, and all over the district the work is most encouraging. There is scarcely a village in the district where the people have not heard of Christ and his religion, and it is rare to hear the mention of the name of our Saviour except with the greatest reverence, and christianity and christians are always treated with kindness and respect, provided the christians are living the true christian life. The heathen now know what the teachings of christianity are and are very quick to see when the christians are not living up to the teachings of their religion, and despise them accordingly, but they respect and honor the man who is leading a pure, christian life. We now frequently hear the remark that a certain man is a *true Christian* and that a certain other is *no Christian*. This shows that the heathen are beginning not only to know and respect our religion but to admire it when reduced to practice in life.

Less than twenty years ago a Christian in Gujranwala district was treated as belonging to an unclean, foul race, and could not get a house to rent in any town in the district, but now they will be welcomed any place if their lives are pure and holy. Perhaps the greatest change that has taken place is in the heathen's estimate of the missionary. Wherever the missionary is well-known he is looked on and treated as a friend. Abuse now, when the missionary is *known*, is never heard, and the cool indifference which we once everywhere met is changing into a lively interest.

In a great many of the villages which we visited last cool season the heathen seemed fully as glad to see us as the Christians. To show the regard for the missionaries, when Presbytery last met in Gujranwala the heathen gentlemen of the city made a grand garden party for the Presbytery and the gentlemen of the mission, and they spent a most enjoyable evening together. Such a thing would not have been dreamed of twenty years ago.

Another instance: When Mr. McKee was hurt last April letters of inquiry poured in from his old heathen friends in Gujranwala, and large numbers of them, as well as the Christians, came all the way from Gujranwala to see him, a distance of something near fifty miles, and all brought some little thing with them which they thought would either please or benefit him. They could not have shown more kindness and sympathy for him if he had been their father.

It is a pleasure for me to write on this subject but my letter is already too long. I hope, however, that I have made one thing clear to you, viz: that our mission

work here in India is making progress. When we look at the work from month to month, or even from year to year, we can see little progress, but when we look on a period of nearly twenty-two years, we are astonished ourselves at the advancement that has been made.

MARGARET D. MCKEE.

Murree Hill Station, July 25, 1892.

FOURTH OF JULY AMONG THE WARM SPRINGS' INDIANS.

BY OUR OWN MISSIONARY.

IT is a little over three months since we left The Dalles, our nearest railroad station, and wended our way along the eastern base of the Cascade Mountains for about eighty miles. The country with its scanty vegetation, few inhabitants, and lack of everything suggesting civilization was the first thing that reminded us of our mission to this distant land of the setting sun.

The road was one continuous surprise. Miles upon miles of hills and rim-rock, mountains near, others at a short distance with their snowy peaks touching the clouds. As we wound our way around and over these mountains and hills, suddenly we would come upon a high point, from which we could see hills and valleys, mountains and peaks all thrown together as if from some mighty convulsion of nature. Not a sign of human habitation as far as the eye could

reach. An awful stillness that could be felt, barren, dreary and desolate. This is the character of the country given to, and occupied by the Warm Springs Indians. Hoping to interest the friends of our mission and readers of the Women's MAGAZINE, in the Red Men to whom the church has sent us, I thought I would try to tell you something about them and can best do this, possibly, by telling you some of the things we have witnessed.

The Indians celebrate one of their two great feasts called their "He-he," about the Fourth of July. They collect at a place called "Badger," from the name of the small river running through the grove. On their arrival the place is rather pretty. Pine trees are scattered around, and being near the water there is abundance of grass and low bushes, but as they take their ponies with them and these when together amount to several hundred it only takes a few days to tramp down all the beauty and verdure.

We were there on the Fourth, also on Sabbath, when Rev. Speer held a short service. As they have very indefinite ideas of time, their Fourth lasts as long as they can get something to eat, have a good time dancing, gambling and horse-racing. It is a very sad and humiliating fact that the white men are there to teach them all these things and many more of the sins of the white race. This time their Fourth lasted almost three weeks.

On Sabbath as we went into their camp, we found them dancing in the chief's tent, men and women painted and in the Warm Springs dress. The men wear red or gay colored pants, a kind of blouse, broad-rimmed hats decorated with gay ribbons or feathers, their hair long and thrown back, often reaching down to their waists, sometimes part of it braided. The women a loose garment of some gay colored material, red or yellow being their favorite color, red or gayly stitched hose and moccasins, a gay handkerchief, silk if possible, tied over their heads, their hair parted and braided in two long braids, sometimes pasted with a kind of white paste—the parting painted red. Both men and women wear beads, bracelets and rings without number, and *always* a gay colored blanket thrown around them, without any reference to heat or cold. This is very convenient, for it often covers almost naked bodies. The trappings for their ponies are often of the brightest hues and when they are not dancing they are riding. After they were through dancing, they allowed us to go into their tent. They listened while we sang some of the Bible songs, several of the young people and children joining us. Mr. Speer talked to them a short time, after which we distributed Sabbath-school papers among the children. Some of the older people took them also. In this tent the women and children lay or sat on the floor on one side, the men on the other, and the chief and leaders decked out with paint and feathers at the upper end, dirty, filthy, fierce and wild looking, yet they treated us respectfully. I felt sorry as I looked at the boys and girls who only a few weeks before had been taught in Sabbath-school the precious lessons of the last quarter. Some of the larger girls avoided me, evidently ashamed to be seen. It seems the older Indians torment and even command and compel the younger ones to go back to their barbarous customs and dress, especially during their feast.

One young girl who came from Chemawa about the first of June and who had been married by Mr. Speer to an Indian, a former student of the same place, was there decked out in this dress, dancing. On being talked to about it, she replied, "They gave me no peace any place until I did it." She looked sad and ashamed, and my heart ached for her. Only a few

weeks previous she had been dressed neatly as any white girl—dress and hat, hair done up with care. Now her face was painted, her long black hair parted and braided in two braids, hanging, the parting painted red, white and blue—rings, bracelets and the inevitable blanket. This poor girl had not seen her mother for five years; when she returned she had no place to go or any one to take care of her, and being unable to do anything to earn her living here, was easily led into a marriage with one whom I fear will soon drag her down to the level of the other poor oppressed women. I heard recently, that her husband paid fifteen ponies to her brother for her. It is quite common for the parents to sell their daughters for beads, horses, etc., when they are very young.

These boys and girls go out of the schools, and in the few months of vacation out in the camps, hunting and fishing, lose much of the teachings of the previous nine months. Then again, the older ones return to the reservation, after being a few years in the higher schools, but not sufficiently able to earn a livelihood elsewhere, and no way here to help or employ them, they soon drift back again to their former modes of life. These are some of the things constantly before us. What *can* be done for them? Something should, and if possible *ought* to be done.

I have written to Mrs. Dr. Dorchester for her advice. Her husband is general superintendent of Indian schools, she is assistant, more particularly for the women and girls. Her wisdom and experience surely will give some practical suggestions. If any readers of the MAGAZINE have any suggestions, we would be very glad to hear of them.

We were called upon to attend a funeral which I will try to describe. On the fifth of July, a man and his wife, the daughter of the chief, Queah Palma, and one other woman from the Yakama reservation, were returning from The Dalles where they had gone to lay in supplies for the "He-he," died very suddenly. It is supposed they had been poisoned with whisky, in which something had been put for that purpose. The circumstances of their death and in the midst of their feast, aroused all the old barbarism of the race. The chief sent for us, and when we arrived in the camp they were waiting, having had their services some time before. The boxes with the bodies stood at the upper end of the tent, near them those more nearly related, while the sides were packed with men and women in their gayest apparel. The old chief kneeled all the time of the services at the head, looking directly at Mr. Speer, who addressed them and then led in prayer. We then, at their request went first and looked at the bodies, they following in order and passing out of the tent. Although so crowded, there was not a sound, not a word spoken nor a tear shed. The Indians mounted their ponies, men and women, each with a little green bush in his hand. At the command of their religious teacher, the Smohala prophet, they on their ponies formed a semicircle around the camp, men on one side, the women on the other. At the moment they began to arrange the bodies to take to the burial place, the second chief rang a little bell, and they all began a kind of dirge—the men on a high key, the women more softly, singing and waving the green bushes until all were ready to start. Our carriage went first, then three horsemen, followed by a wagon containing the remains of the daughter of the chief and her husband. The old chief drove this one; then a single woman on a pony, the daughter of the dead woman; this followed by another wagon with the remaining body. The men arranged themselves on one side of the road, the women on the other, about twenty in a row and possibly five or six rows deep.

They rode over fallen trees or stones, down ravines and up hills, chanting all the time and waving the little bushes. No one turned round or spoke all the time. Their singing sounded like the wind among the pines, high, then low, sad and plaintive. After we came out into the open country and near the place of burial the command being given, they all fell back a little, while we drove toward the graves, followed by the wagons. The Indians formed in lines, the men took off their hats, the women pushed their handkerchiefs back off their heads, and all galloped out and over the open country, chanting and shouting in the same strain, waving the boughs all the time. They came around in a circle to the graves in perfect order. It was the strangest sight I ever witnessed and the most frightful too, to see those men and the women, their hair streaming in the wind, their gay clothing, and then hear that solemn wail. They are perfect masters of their horses, not one of them out of line. They did this to clear off all evil spirits. Their prophet directed the services at the graves, which consisted of some jingling of the bell, some talking by three of the leaders of the tribe, and this chanting, ending here each time by a loud whoop. At the close of one of these, they all threw their little bushes into the graves. These were then filled up, after which Mr. Speer was called upon to close the services, which he did with a few remarks and a short prayer. The Indians remounted and rode away in the same order they had come to the place, chanting all the way.

As I looked out over the dreary plains, the mountains near by covered with snow, and then at those wild men and women, and realized how ignorant and superstitious they were, I was overwhelmed with a sense of our weakness and inability of ourselves to do anything for them. Who *can* be sufficient for these things?

After a little while, above and beyond all of these weird sights and sounds, came the words full of quiet assurance, giving comfort and hope: "Cast thy bread,' the *best* God has given thee, 'upon the waters; for thou *shalt find* it after many days."

E. H. BLACK.

Warm Springs, Oregon.

Selected Paragraphs.

A TOUCHING SCENE!

At one of the small stations on the Utah Northern Railroad, a plain, but earnest looking woman, with a baby in her arms, asked a number of the delegates to the late General Assembly how to secure a home missionary for her God-forsaken town. The brethren addressed personally promised her to do all they could to furnish the town with an acceptable preacher. Shall these people be disappointed? Shall they look for the water of life, and find that spiritually as well as physically, they must content themselves with looking for some months or years to come, over a dry and depressing waste in our land?

That town, Alas! is not the only one that is without a church, a Sabbath-school or a preacher of the Gospel.

The whole impression gained from our visit was to the effect that the wealth and resources of Utah have hardly begun to de developed, that Salt Lake City is to be one of the notable points in our country, and that our work there and throughout the Territory is of the ut-

most importance, and will repay any amount of pressure and expenditure. The faster we push our missionary and educational work the sooner will Utah be prepared for safe and wholesome statehood, and to take its place in the Union as one of the richest and noblest of the sisterhood.—*Home and Abroad.*

We are often asked it polygamy in Utah is not dead, and Mormonism itself so nearly dead, and Utah so thoroughly Americanized as to relieve us of the necessity of supporting mission work longer in that territory. The following extract from a sermon recently delivered by a Mormon elder in one of the Utah villages is a sufficient answer. A little reflection will make it plain that in order to obey the elder's admonition many of the girls would have to go into polygamy. The elder's argument is one of the stock arguments for polygamy: "For the husband is the head of the wife." He commented on these words as follows; "See? The husband is the head of the wife. Therefore the woman who has no husband has no head. Imagine the women of this town running around without any heads! What an awful calamity that would be. Yet that is the way it will be in the next world. Every woman who lives in this world and dies without being married, so as to have a husband to call her up on the resurrection day, will have no head in the next world. Let all the sisters take warning, and see that they are prepared to avoid this awful calamity. Remember that this is the word of God. It is not the word of man. Whether the truth is what we would like to have it to be or not, it does not matter. In dealing with questions of such great importance, it does not make any difference what we would like; but it is all important to know the facts; and the fact in this case is, God's Word plainly teaches women can not be exalted in the world to come unless she is married in this world."

Our Foreign Missions.

"The heathen millions' doleful cry still pierces to the throne on high,
And God in pity hears;
Sends back to us its loud appeal, O that we had a heart to feel,
And sympathizing tears."

AMERICAN MISSION,
CAIRO, EGYPT, } July 4, 1892.

To the members of C. Y. P. C. U. of the 2d U. P. Church, Philadelphia.

DEAR YOUNG FRIENDS:—You will think I am very slow acknowledging the receipt of the letter of March written by your secretary. Was glad to hear from you, however, and hope you will write me again.

I enjoy thinking of my different visits in your city and congregation, and remember the faces of many. I still cherish the hope that some one of you may yet come here to help in the great work that is being carried on in so many places in this country. I wish I could write something that would make you see the needs of the people here, so that your hearts would be stirred to pray for God's blessing upon the means used for the enlightenment of the people, and of leading them to Christ, the Saviour of the world.

The Lord can make use of the feeblest means sometimes, so that His name may have all the glory. The schools in this country are doing a great deal to enlighten the young and remove the prejudice there is in the minds of so many against our holy religion and all who profess it. The Mohammedan woman can only be reached by their children or by visits made by missionary ladies or hareem teachers. We see then the importance of having a goodly number of such visits and visitors.

I have been assigned to work among the women, and now I see more clearly than ever how many Mohammedans and Jewesses and others could be visited if the number of nominal Christian houses was not so great. I have been having four prayer-meetings a week, and these take of course more or less time, as well as confining me to certain districts, but I have kept a list of my visits, and during the first six months of the year I have made 875 visits and given 760 lessons, when either the women read, or I read and explained to them. I could have made more if these had not included so many stairs to climb, and if the heat had been less the past few weeks.

In looking over the names I see there are 396 different ones enrolled as pupils during the six months. Of these twenty-seven were Moslems and fourteen are Protestants, but by far the largest number are Copts. I have been trying to get the Coptic enlightened men interested in the teaching of the women by either the priests or other teachers. This does not show that I wish our pupils to be fewer, but that the knowledge of the Bible may be increased by different means.

Our teachers are twelve in Cairo, but some of these spend only half the day at work. I am hoping that money may be appropriated for this work, and that some earnest elderly woman may be found to act as teacher and another missionary appointed to it. Many more pupils could be found if there were more teachers. Many of these women do not attend church services, so these lessons are nearly the only means they have of instruction, and how shall many others hear the glad tidings without a teacher?

It is very cheering to see how interested some women are when they hear an important truth for the first time, or presented in a new way.

There is a great deal I could tell of interest about the different stations and missionaries, but in this letter I will confine myself to writing of my own work and thoughts. After Miss Brown was married, Mr. Giffen asked me if I would like to take the two prayer-meetings in the girls' boarding school, which of course I did. One of the meetings I organized into a young people's society with twelve members and ten associate members. The twelve who are church members included Lulu Harvey and myself. The girls seemed to enjoy the society very much, and I trust they may thus be encouraged to do still greater work. I would enjoy attending one of your meetings, and to personally thank you for sending the contribution of $5 00 for our work.

If you gave it to the treasurer, which is the best way to do, it does not come into my hands without my making application for it at the meeting of our association. You may consider, however, that it is being used for work among the women in Cairo, as there are always expenses connected with it which have to be paid for by home money.

I am very glad that more now are willing to devote their money to the Lord's work, and their time too. Now let me ask which one of you is willing to dedicate himself or herself to the Lord's work in Egypt. Our friends here send kind greetings.

Yours, very sincerely,

ANNA Y. THOMPSON.

LETTER FROM INDIA.

DHARMSALA, N. INDIA.

DEAR SISTERS:

I should like to spend a little while with you this evening, but I scarcely know what to talk about, for I am only a new missionary, and of course know but little about the work. I'll tell you something of ourselves. It is not thought best for foreigners to spend the first summer on the plains, so we new folks are all here at Dharmsala, among the Himilaya mountains, busy at the language. To save expense of so many teachers, the mission located us all at one house and we are glad to be together, for we think we can make better progress in a class; and being together, we are not so lonely and homesick as we should have been had we been separated.

What a strange land this is! They do many things backwards; they read and write from right to left; the last page in a book is the beginning; people meeting on the road pass on the left side, and they even milk the cows on the wrong side. But the people are stranger than their customs—naked, dirty and many of them having on their forehead the mark which indicates they have lately worshiped an idol. Sometimes, as I contemplate the misery and degradation about me, I grow sick at heart and wonder why God bestowed so many blessings and good gifts on a part of the world and permitted the other part to be ignorant and wretched. Until I came here I did not know how much I had for which to be thankful.

Near us is a temple where idols are worshiped. Before worshiping, the people blow a horn, but I cannot hear it without shuddering.

I am afraid I have been showing you rather a dark picture, and though it is a true one still you must not imagine that these people have no good traits. They are sympathetic and many of them kind in disposition and seem to have much affection for each other. Indeed human nature has much in common the world over, and we are often reminded that the Lord hath made of one blood all nations.

I must not forget to tell you of our prayer-meetings. The barracks are near us and our gentlemen, Mr. Anderson and Mr. Porter, hold prayer-meetings for the soldiers at our house every week. There is usually a good attendance and they seem quite earnest and interested. I do not doubt but one motive which brings them here is a desire to meet with white people, and also to get a glimpse of that "home life" which is so far from them. But neither do I doubt that they will get a blessing for coming.

It is almost amusing to see how much interest they take in those little things that go toward making a home cozy, such as cushions and throws, but some times almost pathetic. Mrs. Fife comes over to prayer-meeting and little Bess usually shakes hands with the soldiers. One of them remarked not long ago, that it would probably be many a day before he would again have a chance to shake hands with a baby.

Sincerely,
MARY E. LOGAN.

July 30, 1892.

FOREIGN NEWS BUDGET.

The dairy page in the experience of Miss Elizabeth Gordon, also incidents of the cholera plague in India given by Dr. Sophie E. Johnson, should have appeared in last month's MAGAZINE, but in some way were over looked in the re-mailing and not discovered until too late for September number. We are sure, however

that both will be read with interest at this date.

MARY B. REID, COR. SEC'Y OF FOREIGN DEPARTMENT.

A PAGE FROM MY DIARY.

A few days ago, in a street called Backera (which means a mule,) I made three visits with Mrs. James, one of our Bible women. In the third house, while an old woman sat listening very attentively to the reading of the word, a man of thirty or forty sat in a door of one of the rooms opening into the court. He was a Brahmin, a Hindoo priest, and an honored guest in the house, treated to the best of everything in the house, as Brahmins generally are.

This man with a white cross between his eyes, the mark of his high caste, sat quiet until our conversation turned upon the great event of the day, the *Hurdwar mela* *Hurdwar* means, *Green door*, and is the source of the Ganges, the sacred river of the Hindoos. There is a mela every year at Hurdwar, but every twelfth year there is a universal mela, when the Hindoos from every part of the country attend; and this year is the great twelfth anniversary when thousands upon thousands go to the holy place to bathe.

This priest was especially honored. as he had been eight days at the sacred waters. I remarked that these waters might cleanse the surface of the body but could not cleanse the heart. Do not the people who bathe in them still continue to lie, swear and use bad language? He replied, "Yes! It does cleanse the heart; It is the same to us that Christ is to you" This Brahmin had evidently heard of Christ, the Light of the world, but the light had not yet entered his heart. It was still as dark as midnight. His answer was as a total eclipse at noon.

Yours, E. G. GORDON, Jhelum Dist.

CHOLERA IN JHELUM.

The great excitement of the day is cholera, and there are few districts in the Punjab where it has not appeared this season. In our mission district of Jhelum and Shahpur we are having it in a violent form. It is nearly a month since it came to our city. The municipality at once appointed a cholera camp two miles out of town, but the people had such a horror of seeing their loved ones taken away to this camp that they would not tell when they had a cholera case in their families, and it was not till the order to remove cholera patients to the cholera camp had been done away with that the people had the courage to seek help at the government dispensary in the city. No doubt there was a good deal of very foolish prejudice against the cholera camp, but the chief objection was the lack of care and nursing, and in this the poor people had my sympathy. I know what a cholera camp in charge of native hospital assistants and compounders means.

One small town of some nine thousand people lies one-fourth of a mile east of our mission houses, and the other night we heard such a mournful wail from it—made us think of "Rachel weeping for her children." The next morning we were told that the wail was the voices of hundreds of men, women and children praying. The Mohammedan Mullahs had ordered their people to come together every night from 9 to 12 and go round the city and through the streets, and from mosque to mosque, praying to God for the removal of cholera, and that night was the beginning of their prayers, the most mournful wail I ever listened to. Now I am used to it, since we hear it every night.

The Hindoos who believe their gods are thirsting for blood, took up a subscription among themselves with which they bought a buffalo. Hindoo priests poured down the throat of the poor animal bottles of native liquor, and then, covered the bewildered creature with sacred red dye, and after marching it

through the streets and around the city with their devilish ceremonies, they drove the buffalo out of the city and across the river, never to return again. I believe the sweepers of the city followed the beast and had a feast that night, but the Hindoos believed that buffalo made full atonement for their sins, and thus carried off their share of the plague. Reminds one of the scape goat.

The people wonder that we are not afraid of the cholera, because we go to the city every day and at our dispensary all kinds of patients come to us, and lately we have been looking after the poor people ourselves and have given one hundred and twenty families phials of our *Sun* cholera medicine, with instructions how to use it in case of an attack. The poor we have always with us, but is the very poor who are generally neglected, so we try to look after them.

All our native Christians are living in the city, but no harm has come to them yet. The Christian faith and trust rests on Him who has said: "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." We are kept busy, but God giveth the health and strength for each day's duty.

S. E. JOHNSON, M. D.

Mrs. E. L. Porter, of the India Mission, writes:

There has been an unusual amount of sickness among the missionaries during the last few weeks. On the plains the heat has been something terrible. The thermometer stood above 100 degrees all day, and 101 degrees in the house, with the punkah going, as late as ten o'clock at night. Then the moist, steamy atmosphere, that precedes the rains makes it almost unbearable. A sigh of relief seems to go up all over the land now that the rains have begun. It is said to have been the hottest summer for many years.

Just now a convention of workers is being held at Gujranwala. This convention for Bible study and conference on plans of work is the most interesting and many think the most profitable work of the whole year. Certainly training the native workers is the best way of reaching the masses.

At Dharmsala, the summer station in the hills Mr. Anderson has just recovered from an attack of fever, and Mr. Fife is able to go down to Gujranwala to attend the convention of workers.

Mrs. Holliday writes from Dharmsala as follows:

ROOKWOOD, DHARMSALA, July 16 1892.

DEAR FRIENDS:

When we are in the hills we do not have as much news as when we are within the bounds of our own district, yet our hearts are with the workers on the hot plains, and we hear daily of the work going on there.

Just now the most important item from our district is that the foundations are being laid for a house in the city of Pathankote. This is the first mission house in that city. Work of this kind seems to go slowly in India, especially to an American. Then, this being the first mission house built there, the people are not very anxious to assist by selling us the necessary material. This makes the work move all the more slowly. We will be very glad indeed when the day comes that we can live within the bounds of our own district. Heretofore we have lived at Gurdaspur. I hope to know more of the work in Pathankote by another year.

Yours truly,

MAY HAYS HOLLIDAY.

Miss Josie White writes from Gujranwala as follows:

GUJRANWALA, July 13, 1892.

Our work here is progressing very nicely. I am busily engaged in city

zenana work. We visit a great many houses and might have many more on our visiting list if we had the time for them. Women ask us to come to their houses whom we are obliged to refuse.

Yesterday morning an old woman who teaches the Koran amused me very much. As we stepped from a steep, narrow stairway into the open upper court surrounded by little rooms where live two of our zenanas, I was greeted with "Salám, Salám, Sáhib" and then followed some praise of the Sáhib, not one word of which was sincere. I greeted the women and then began talking in a general way, but this woman sitting there in the middle of the bed with her chadr in a heap on top of her head knew very well we had come to hear lessons, and showed that she intended if possible to prevent our two scholars reading the New Testament. We asked them to bring their books, and they brought their Testaments. The old woman said, "What do you read that for? Are you to teach a mission school where you will have to teach it? Of what use can such knowledge be to you? Read your Koran," etc. As the lessons began she left, but by the time the lessons were finished she was back, and the women all gathered around us for a talk. This faithful Musulmáni wanted to discuss her religion. She, perhaps, thought she could support it so well that those Mohammedan scholars would no longer have any thing to do with us; but she soon showed that she knew nothing but the Koran. Indeed she knew very little of the history of her prophet. She was surprised when I told her that he was born long after Christ, 570 years later. She quoted something from the koran, and I told her to bring her koran and read it to me. She called for it, and when it came she couldn't see to read herself, and the woman who was with her read so badly that she had to give it up. The other women began laughing heartily at her discomfiture, and then she reproved them sharply for laughing at the koran. Soon after this we said, "Salam," and visited in three other houses near that. As we came out from the narrow lane into a wider street where I had left my trap we found ourselves in a dust storm, the wind blowing hard and, oh, how cold. Just a few minutes before I had been in a little room teaching a woman, where the heat seemed almost intolerable, and now here was a change. We waited in a sheltered place a little, but fearing the rain which was threatening would come pouring down, we started on for this little mission house, a strong cold wind blowing dust and rain in our faces. Last week the heat was so great we felt we could not endure it much longer, and how thankful I am for this rain. To-day it is pouring down and is so delightfully cool.

The following extract has been culled from a letter written by Miss Jessie I. Hogg, dated from Ramleh, Aug. 11:

"In one week from this time I hope to be back at Asyoot, and how glad I shall be to see the native friends and get to work again. The ladies' meeting, the meeting of the association, and the presbytery, have just been taking place, and almost the entire mission circle is at present here. Soon we will all be scattered to our several posts. I always dread somewhat the opening of a new term, with its cares and responsibilities, and this year is no exception, as you will soon learn that Miss Kyle has been transfered to the Cairo school. My brother and his wife have been appointed members of a committee, together with myself, in the management of the school at Asyoot. Though I am longing to be at work I cannot but wish the first few weeks were over. In spite of the promises that the Lord will give wisdom and grace in every time of trial and emergency, I find it not easy sometimes

to put away the care and worry.

The little Kruidenier boy has been seriously ill with diphtheria. For a few days all were very anxious about him, but now he seems on the road to recovery. My mother is not so strong as a year ago, still she is able to go out somewhat and my sister Rena is her right-hand and comfort."

Miss Annie Ewing, daughter of Rev. S. C. Ewing, D. D., of Alexandria, is making a flying visit to friends in America, stopping at present with relatives in Dayton, Ohio, expecting to return in another month to her home and friends across the sea, unless prevented by "the pestilence which walketh at noonday"

The son of a missionary, who has himself entered on the work, gives a little of his experience to a friend:

"I enjoy the village work and I believe my gifts lie in that line rather than any other. I love to get hold of the "fellaheen" in their homes, and succeed in so doing better than most "franjis," while my lingo, such as it is, is very well suited to the capacity of the village folk. I have not been given any chance to study the higher Arabic since coming out and I feel my defect greatly when I preach in the city, for they have a right to expect me to have good control of the language. The emigration craze has struck our teachers and young men, and is threatening to cripple our work very much. The people in Ain esh Shara are having great trouble with the Druzes. A crowd of them have been in my house for a week, come to appeal to the government for help. Horsemen went up with them yesterday. One of them remained here very ill with fever, the eldest son of Abu Assaf Mareena, our oldest and most worthy member in that station. This last year has been the most encouraging in the history of that village. The school has over ninety pupils, a third of them girls. The teacher and his wife both teach. Over a hundred attend morning service regularly and the preacher is a most earnest evangelist and does good pastoral work as well. There are glaring defects in the people's lives, nevertheless, it does my soul good every time I go there. There is a great movement among the Greek sect in Damascus caused by disgust with their new patriarch, and hundreds have separated themselves from him. Many of them attend our services and, whatever happens, the Gospel will make progress. Our church is too small for us and we must enlarge it before long. The work grows more interesting every year.

Our Freedmen's Missions.

ITEMS OF INTEREST IN OUR FREEDMEN'S WORK.

Our Bible Reader at Norfolk, Va., Miss Dennison, needs no introduction to the readers of the MAGAZINE, so well is she known through her work. That you may know more fully of her work we give you her two last reports viz., for July and August.

NORFOLK, VA., July 28, 1892.

The *hot* season has begun in *earnest*, each day the heat seeming to grow more intense. But the *people* are here just the same, for they do not get away in the hot season as many of their employers do. They find amusement by spending their nights at church feasts, promenades, dances and revivals. It seems a strange time for "working up a revival." The greater part of our peo-

ple have become disgusted with such customs and frown upon them.

This morning while passing along the street I met an old woman whom I had not seen for a year or more. She was sitting on the shady side of the street and I gave her a Sabbath-school card. She cannot read, but looked very earnestly at it for a moment; then a happy smile lit up her face and she exclaimed, "Why that's the Lamb. 'Yes, that is Jesus ascending to Heaven.' She said, I knows him. I'se been acquainted with Him dese many years. Blessed Marsie! An, you is trustin him yet? is you? Well, go on, chile; after while you'll be with Him up yonder."

I have made 117 visits since my last report. A poor afflicted young woman who is confined to her room and greater part of the time to her bed, said to me a few days ago, that my visits to her had been the means under God of changing her thoughts and desires and her whole life. And if I had not directed her to Jesus, she would have died—for she was cross and fretful, impatient and discontented, but I had taught her to endure her afflictions for Christ's sake, and she had cast her burden upon the Lord and now, she was contented and happy, for he was sustaining her. Last night I called upon a woman whom I reported some time ago as having become one of our members. She now attends church regularly on Sabbath, bringing her four children with her, who are as devoted to the church as she. It is God that worketh in me, and to *His* name be *all* the praise and glory.

NORFOLK, VA., Sept. 2, 1892.

Another summer has passed. There has been much sickness, but I have been able to relieve very many. I have 159 visits to report this month. A woman with whom I have been laboring long to have her become a Christian cheered me by making an open confession at our mothers' meeting two weeks ago. It is surprising how rapidly this part of the city is growing. New buildings are going up every day. Just now there are in process of erection in the square we are in, new buildings, which it is expected will accommodate 50 or 60 families; and all over this part of the city large numbers of dwellings are being built. I think since I came here the population has more than doubled and of course my work has grown accordingly. I see so much to do, I canfind no stopping place. I have concluded not to take a vacation. I am perefectly contented to remain at my work—in fact, could not do otherwise when the Lord directs me to remain at my post of duty. I have been very busy to-day, ministering to the comfort of the workers who arrived this morning.

Yours in the service of the Master,

SARAH DENNISON.

KNOXVILLE, TENN.

A matter of importance connected with that feature of our work which provides for the education of little boys and girls we wish to present to your attention. There are quite a number being supported now, but to show how loud and urgent the call is for more help in this direction, we give an extract from a letter received from Miss Wallace, with the hope that it will meet with a ready response from some of our friends. Miss W. says: "We have had five applicants this week for admission to the Little Girl's Home, all orphans, no one to care for them. One living with a half aunt, who has seven or eight of her own to support. Two others, supported by a half sister who had six half sisters to support, (she could not do it and wished to hire out and take the youngest with her if she could find homes for the others and wanted to know if we could take two.) Two old grandmothers bring the others, but it is not necessary to repeat their tale of sorrow and trouble." The school at

Miller's Ferry opened Aug. 22 (some two weeks earlier than at the other stations,) with an attendance of 155. Owing to the lack of rooms suitable for school purposes, they can only have three teachers and the one we expected to teach sewing only will have to teach in the primary department as well. It is earnestly hoped that the building can soon be so enlarged as to do more efficient work.

C. JANE VINCENT, Cor. Sec.

OUR KANSAS SYNOD ASSEMBLY.

One accustomed to the appearance of a regulation meetings of Synod would not have recognized that body in the late assembly at Ottawa, Kansas.

Women were there by scores, interested in affairs of Synod, but especially in the meetings for prayer, conference, Bible study, and not least in their own missionary day.

The daily meetings of the societies of the Synod, for prayer and conference will broaden the out-look for many and encourage all to greater zeal in Christian work. The eagerness for all missionary intelligence, the plans of work given, show the earnest determination of our Kansas sisters.

The instruction in Bible study by Dr. W. F. Crafts was especially helpful. This word-sowing must yield an abundant harvest. In conference, was endorsed a recent suggestion in the MAGAZINE—that all women who are members of a congregation are virtually members of its missionary society, as the obligations of the former include the latter. Let our sisters outside of the society hear of this. Kindly but firmly impress our belief, and then let us expect the response we desire. In the words of Francis Willard "let us believe more than we know."

For the encouragement of those who feel that they can do so little for missions that it is scarcely worth while to try, I wish to give a statement just received from the lips of one of our India missionaries as to what they were able to accomplish with forty dollars sent them by a Sabbath school in this country. "It supported two boys in school for two years. Purchased six Hindustani Bibles, twenty New Testaments, fifty copies Matthews gospel, fifty catechisms and a number of copies of the Psalms, besides paying for the timber necessary in the construction of a native village church." Just think of the possibilities for good and God's glory in all that.

During the assembly more than three hundred people enjoyed tent life. It was a great pleasure to have as neighbors our beloved Mr. and Mrs. Lytle and daughter Grace, of India, also Miss Maggie Smith, of Egypt, and Miss Margaret Barnes, of our Chase City Mission. These friends added much to the interest of women's missionary day.

May these synod assemblies multiply throughout the church, and let our societies come and enjoy this social and religious up-lift.

A VISITOR.

The Christian people of this land have great cause for thankfulness that congress has decided by vote that the great Columbian Exposition shall not be opened on the Sabbath day. Congressmen who defended the right should be heartily sustained and thanks for the past and prayers and watchfulness for the future, should be the attitude of every christian patriot.

Young People's Department.

ONLY A PENNY.

("None shall appear before Me empty."—Ex. 23: 15.)

"Only a penny," I heard them say,
A penny for Jesus, if given each day,
Would send the Gospel to every soul
Now sitting in darkness, from pole to pole.
Only a penny from every one
Who bears the name of God's own Son.

Only a penny! How small a sum,
By the side of millions that go for rum
To ruin the bodies and souls of men,
Or the millions that end in smoke—and then,
Of a penny apiece from every one
Who is saved by the death of God's own Son!

Only a penny, if nothing more;
A penny for Jesus from out our store,
When each freely spends upon himself,
For many a trifle the precious pelf,
Only a penny from every one
Who loves and trusts in God's own Son.

Only a penny from young and old,
From the little lambs within the fold;
From the orphaned and widowed ones who share
With all God's poor, in the Shepherd's care.
Only a penny from every one
Who prays in the name of God's own Son.

Only a penny to show our love
To Him who left His home above
For this very work; and whose last command
Left this mission to Christians in every land.
Only a penny from every one
To send the Gospel of God's own Son.
Only a penny; but day by day,
As the days and years do fly away,
Oh, so joyfully dropping it in the "bank"
And never forgetting him to thank
Who gave us our pennies, every one,
With all other gifts, through His own dear Son.

—*Maria A. West, in Woman's Missionary Record.*

THINK ON THESE THINGS.—The population of India equals the combined population of the following countries: Russia, United States, Germany, France, Great Britain, Turkey Proper, and Canada.

If each person in India could represent a letter in our English Bible, it would take seventy Bibles to represent the heathen population of India, while the Christian population could be represented by the prophecy of Isaiah.

The people of India, holding hands, would reach three times around the globe at the equator.

Put the people into single file, allow three feet space for each to walk in, and, walking at the rate of ten miles a day, it would take them forty years to pass a given point; or walking five miles a day, with the present increase of population by birth rate, the great procession would never have an end.

Could you put the women of India into a column eight feet deep and allow a foot and a half for each woman, thus walking in lock-step, you would have a column reaching eight times across the continent of North America.

Again, could you distribute bibles to the women of India at the rate of twenty thousand a day, you would require seventeen years to hand each woman a Bible.

Could you put the children of India into a column four feet deep, and allowing a space of two feet for each child to walk in, you would have a procession reaching five thousand miles; and, walking five miles a day, it would take them two and three-quarters years to pass a given point.

The widows of India would outnum-

ber four cities like London, England. Give to each a standing space of one foot, standing ten abreast, and this closely packed column would reach the full length of New York State.

One in every six of the females in India is doomed to a desolate and degraded life, and, in this awful proportion, to disgrace and crime. The common term for widow and harlot in Bengal is the same. —*Missionary Record.*

MISSIONARY CONCERT EXERCISE.—SUBJECT, INDIA.

1. Doxology and Invocation.
2. Singing, "Good is Jehovah, the Lord."
3. Responsive Reading.
4. Prayer.
5. Singing: Ps. 45:11, 17.
6. Messengers from India.

FIRST BAND.

Leader. We have come to tell you where the country is, how large it is, and how many inhabitants there are.

QUESTION. Where is British India?

1ST MESSENGER. If you go half way around the world, directly east or directly west, you will be about 500 miles north of the northern extremity of India.

It is midnight there when it is noon here; and the Sabbath begins there when it is noon of Saturday here.

Q. Is it a large country?

2ND M. It is almost half as large as the United States, and its coast line on the Bay of Bengal and Arabian Sea is much greater than the whole Atlantic seaboard of the United states.

Q. Is it a good land?

3RD. M. With the exception of the desert of Thurr, the lowlands are exceedingly fertile and densely populated. Magnificent forests cover the mountain slopes, but the plains are almost treeless. In the north, wheat, barley and Indian corn are produced; in the south rice is the staple product and universal diet. The rice fields are often fringed with evergreen lines of bamboos, cocoanut trees and date palms.

Q. Are there many people?

4TH M. Although the country is scarcely half as large as ours, yet it has four times as many people. In some parts the population is 600 to the square mile, and yet there are but few large cities. The people mostly live in villages, and towns of moderate size. The total population is 260 millions.

L. You hear this intelligence; shall we attempt to bring to Christ this distant, but great and good and populous land?

ALL. We dare not do otherwise, fo Christ has said: "Go ye, therefore, and make disciples of all nations." We must go, not only because it is our duty, but because "The love of Christ constraineth us."

L. "Let us go up at once and possess it; for we are well able to overcome it." Christ has promised: "Lo I am with you alway, even to the end of the world." In his name we shall conquer. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

Singing: "God shall guard from every ill."—Ps. 121.

SECOND BAND.

Leader. We have come to tell you something of the history of India, its government, and the habits of the people.

Q. What is its history?

1ST M. Although it has a civilization nearly as old as that of ancient Babylon, and the Vedic hymns in honor of its idols are perhaps older than the Psalms of David, yet, prior to the English conquest, India was never a strong, united people. It has ever been the prey of

strangers and the prize of the conqueror. No native leader has ever been able to subdue the whole peninsula and bring it under one control.

Q. How is it governed?

2ND M. The Queen of England is also Empress of India. Practically the government is vested in the Viceroy, or Governor General, subject to the sanction of the home government in England. About one fifth of the people of India are still under the control of their native governments. A few are subject to France and a few to Portugal.

Q. What of its people?

3RD. M. They consist of several distinct nations of which the chief are the Bengalees, Hindees, Mahrattas, Tamuls, Rajputs and Sikhs. They speak more than twenty different languages, and are divided into four principal castes; the priests, the soldiers, the merchants and farmers, and the laborers.

Q. What is their custom respecting marriage?

4TH. M. Girls are married at eight and ten years of ago to men whom they have never seen, and whom they are compelled to wait upon as if they were slaves. They may be betrothed even in infancy, then if he to whom they have been given should die they are regarded as widows, are forbidden to marry, and are doomed to lives of miserable and hopeless servitude.

Q. What is the position of woman?

5 TH. M. She is kept in ignorance and servitude. According to an old Hindoo proverb, "Woman's adornment is stupidity." Her only hope for the the world to come is to bear a son who can give her honorable burial, or to yield up her life on her husdand's funeral pyle.

Q. What of the children?

6TH. M. The firstborn son is welcomed and honored. Daughters are despised and often put to death in infancy. The murder of a child is not a crime, but a meritorious sacrifice to their cruel gods. Many a little foundling in mission schools has been rescued from the merciless death to which its parents had consigned it.

Leader. You have heard this account of the wickedness of the people, can we hope to save them, and make them gentle and good?

ALL. God has made of one blood all nations of men. He is their father, "though Abraham be ignorant of them and Israel acknowledge them not." Christ is "able to save to the uttermost all them that come unto him."

Messengers. The Lord has said: "Gird up thy loins and arise, and speak unto them all that I command thee; be not dismayed at their faces; lest I confound thee before them. They shall fight against thee, but they shall not prevail against thee; for I am with thee saith the Lord, to deliver thee."

Singing: Ps. 46:3, 10. C. M.

[TO BE CONTINUED.]

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

HARVEST.

Nature has ripened her fruit and grain:
But what, O soul! are the sheaves you bring?
While the rich earth offers her golden gifts
What is the gain of your harvesting?

Have you garnered patience from day to day?
Have you gathered the precious fruit of love?
Has charity grown by the dew of tears
And the sunshine streaming from above?

In the sheathing husk of the outward life
Have you found the kernel God yearns to give?
Have you gained with the body's nourishment
The "word" by which a man doth "live"?

—*By Mrs. M. F. Butts.*

1st. Psalm 31 C. P. M. 16-19.
Bible Reading—Promise of harvest. Gen. 8:22;

Ex. 23:16-34:21; Rev. 14:15.
2nd. Season of privilege. Ju. 8:20; Matt. 9:37; John 4:35; Jer. 8:13.

THE JOY OF HARVEST.

Among the illustrations by which our Lord set forth the methods and results of Christian life and labor, those drawn from the culture of the soil and the growth of plants are most abundant. He compares his people to branches drawing their life from himself as the vine, and sharing the care of the Father, who, like the husbandman, pruned the branches, and is glorified in those which bear much fruit. John xv. 1-8. Ye are God's husbandry, says St. Paul, perhaps with this parable in mind. The angel of the apocalypse is commanded to thrust in his sickle and reap, for the vine of the earth is fully ripe. Rev. xiv. 15.

Again, Christ likens believers to wheat growing side by side with tares, but at last to be bound in the bundle of life, and gathered home from the east and the west, the north and the south, into the garner of God. Matt. xiii. 24-30. At another time he speaks of the whole world as a harvest field, in which is sown the good seed. He himself is Lord of the harvest, and calls upon his servants to be laborers together with him. From early times he encouraged them by the promise that "he that goeth forth and weepeth, bearing precious seed, shall surely come again with rejoicing, bringing his sheaves with him." The later assurance, Gal. vi. 7, that whatsoever a man soweth that shall he also reap, has, it may be, the same comforting meaning, besides its solemn warning. In the natural world the returns of toil may be uncertain. Drought and mildew, frost and heat, a worm at the root or in the bud, may destroy the harvest of the year. But it is not so in God's field. In due season we shall reap if we faint not. He that reapeth receiveth wages, and gathereth fruit unto life eternal; and though it is often true that one soweth and another reapeth, it is all one, and they both shall rejoice together at the great Harvest Home. Gal. vi. 9. John iv. 36, 37.

Our Saviour rejoiced in the prospect of the joy set before him. Why should not we? Let us stop a moment amid the burden and heat of the day, to think of the cool shadows of nightfall and the dawning of "that new, near day, which shall be builded out of heaven from God," when our labor shall have ended, our prayers been answered, our harvest of souls been gathered in, and Christ shall reign on earth as he does in heaven. His reward is with him. Mine elect shall long enjoy the work of their hands. According to their works shall be their reward. Rev. xxii. 12; Isiah lxv: 22; Matt. xvi. 27.

Next to the rapture of seeing the King in his beauty, and of awaking in his likeness, will be that of seeing the souls of those whom we have helped to gather home, "made perfectly blessed in the full enjoyment of God to all eternity." What thanks can we render now to God that the weakest the humblest, and the poorest can be thus laborers together with him! Every day you and I can sow beside all waters, by the rivers of every clime. By the hands of those whom we send, we can both plant the good seed and reap the harvest to the uttermost parts of the earth. Say not, there are four months and then cometh harvest. Lift up your eyes and look at the fields, white already to the harvest. The laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. John iv. 35; Luke x. 2.—*Life and Light.*

Psalm 95-9-12.
Reports of Committees, new business, etc.
Close with Psalm 126 H. M. 3.

Editorial Department.

IN an old issue of *Heathen Woman's Friend* we find a description of the editor's experience, which seems so like our own that we append it with such changes in names only as will apply to our work.

A FRIENDLY WORD.

All editors are supposed to have trials incident to their occupation; but we sometimes wonder if men who stand at the head of large secular papers are as sensitive to them as are those who have in charge denominational organs; and again, if these latter feel the frequent discomforts that befall the few women who are responsible for the industrious little periodicals which are quietly traveling about the country, doing their best to help good causes. We generally decide in the negative. At any rate, each class must have its own peculiar burden.

It is often said that women cannot drop personality in public work; that whereas men, in concerted action, become parts of a whole and lay aside sensitiveness and personal considerations, women retain all their individuality and are keenly alive to comment or criticism. Be that as it may, there is a difference between conducting an independent secular paper and one which depends on denominational support. Closest of all relations between readers and editor, in these days of newness and inexperience, is that existing between a woman's society and its printed voice. Every subscriber seems a friend, whose request is like the asking of a personal favor, to be granted if possible, otherwise to be refused with real regretful reluctance. And this feeling we prefer to attribute to oneness of object and sympathy in work, rather than to undue, unnecessary sensitiveness.

May we be allowed a personal application? It frequently happens that at some presbyterial meeting a paper of more than usual force and interest is presented. In appreciation and desire to extend its influence, the ladies request its publication in the MAGAZINE, and it is promptly forwarded for that purpose. But it proves to be quite too long for the short columns of the paper, and as is often the case, the subject may have already been presented in different form. Accordingly there is nothing to do but retain for future use, or return it, for we confess that the editorial heart is still too tender to make large use of the waste-basket. We suggest that such articles may be very welcome and useful as a loan to neighboring auxiliaries where time, numbers, and training may make it impracticable to provide frequent original papers.

The growth of our work and the increasing number of missionaries bring constantly more

material for the MAGAZINE, and it is essential that this shall have ample room. We are also unwilling that the Children's Department should be crowded out or compressed as is too often the case. Therefore will our contributors please remember that the Magazine is not a weekly, but a monthly paper, has but twenty-eight pages, which are not elastic, and that to secure its best, most efficient service, its space must be equitably divided.

If the friends of the MAGAZINE do not bestir themselves our list of five thousand will diminish. It is not enough that new names are sent from year to year, but renewals must be promptly attended to also. It is very discouraging to have long lists sent one year and the next perhaps not half so many, or as is sometimes the case, the post office dropped entirely. *Friends*, the MAGAZINE *is yours*. The Committee try to fulfill their part of the agreement. Each month your MAGAZINE comes to you. That it does is not haphazard. Time and labor are both necessary. Much planning, writing, etc., has to be done in order that its pages may have variety, interest and instruction. Money, also, is needed, for without that the machinery must stop. Once more in unison with the Thank-offering Committee in asking an extra penny a day and members of missionary societies to bring one new member, the Magazine Committee earnestly ask the small favor of each subscriber securing *one more*. Many subscriptions expire this month. May we not hope *you* will renew promptly and send one new name.

Presbyterial secretaries are requested to send as soon as possible the names and addresses of their officers; also delegates to the convention of 1893. This information is necessary for the appointment of persons to positions on the programme.

MRS. MARY W. PORTER, Sec'y,
814 N. Negley Ave., E. E., Pittsburgh.

DIRECTIONS FOR SENDING BOXES TO FREEDMEN'S MISSION.

In answer to late inquiries we make the following helpful suggestions:

1st, Let all clothing or material be of good quality. Poor material or badly worn clothing will not pay cost of transportation.

2d, All new garments should be plain and neatly made, as the clothing sent is an object lesson. It is important that it be well made.

3d, Send to Dr. C. Jane Vincent, Secretary of Freedmen's Board, 69 Arch street, Allegheny, Pa., for desired information, and full directions for shipping.

4th, Be particular to prepay freight charges. Our missionaries have *no fund* to meet this expenditure.

5th, Write directions plainly on the outside of the box, placing inside an envelope containing the name and address of the secretary of the society to insure acknowledgment.

6th Do not fail to write to the superintendent upon shipping the box, that it may be expected and arrangements made for immediate delivery.

The Committee are constrained to urge presbyterial secretaries to send condensed reports. By so doing a greater number could appear in the MAGAZINE and at an earlier date. Our space is limited and every society should have the same consideration.

The Literature Committee report—"Orders for leaflets are very encouraging." This general distribution of good missionary reading cannot fail to bring satisfactory returns. The following are new leaflets: "The Missionary Hand," one cent; "Prayer for Missions," two cents. "How shall we interest the uninterested?" Address, LITERATURE COMMITTEE, SWISSVALE, PA.

From our standpoint the practical questions being considered in "Question Drawer" from month to month are very pertinent, and are worthy of due consideration.

Our Egyptian mission mourns the death of its senior missionary, Dr. Gulian Lansing. Yesterday there came to us from the faithful pen of Dr. Dales a note containing this paragraph:

"A cablegram has come to me from Cairo, Egypt, with the simple words: '*Father at rest—Carroll.*'"

This is the son of Dr. Lansing with whom he has been staying for a few months in the Shoobra Road, just outside the city near the desert. The message doubtless means the death of our dear friend. He had been declining for some time. He was a good man, devoted to his great work. He sowed often and long in tears. I doubt not he now reaps in joy."

The news has only reached us after this number is practically completed, and we can do no more than express our deep sense of the value of his services in both the Syrian and Egyptian missions.

The news of Dr. Lansing's death seems in mournful sympathy with the thoughts suggested by these autumnal days, but it is no less in happy harmony with thoughts equally opportune, of labors ended, rest attained, and joy fulfilled.

Women's missionary societies in 1st Ohio Presbytery please note the following:

Report to the undersigned how many mite boxes were given out by your local society; how distributed; how received; also if the interest in the work is confined to members of the society, and what is being done toward doubling the membership and doubling the subscription to MAGAZINE.

CLARA J. BROWN,
Sec. W. P. M. S., 1st Ohio.
Morning Sun, O.

A busy missionary writes: "We have little time to think of home friends, and often forget that we are days from home and those of our own race." God is everywhere and it is a common cause in which we are enlisted. The Captain's voice is heard on both sides of the water, and he has promised victory over His and our enemies.

We must *insist* on agents of the MAGAZINE sending addresses with every subscription, whether it be a new one or a renewal, as it is impossible for us to keep in mind the various post-offices. Also, in changing address send the old address as well as the new.

The first gift made toward the $75,000,00 Thank-offering was $25.00 from a former member of our church, with the assurance that though a transfer had been made in church membership her love and interest in the old church continues.

As large orders are still coming in (almost daily) to our Literature Committee for mite boxes, we have been compelled to order more manufactured. They are now ready for distribution, and if there are any congregations or individuals not yet supplied with a sufficient number of boxes, send orders in promptly. It is most encouraging to know that so many congregations are placing at least one mite box in each family. Some congregations, where there are no missionary societies as yet, are, through the commendable efforts of their energetic pastors, doing their full part toward raising our $75,000 thank-offering. One such pastor writes, "We have no W. M. S., but we will be glad to help raise the special thank-offering, and will try to place one hundred and fifty mite boxes in our congregation." There are over 250 congregations in our church where there are no societies organized. Will not the pastors of these churches give us prompt orders for boxes, trusting that through the "Penny-a-day offering" the women of their respective congregations may be led into more active work and more liberal giving for the Master's cause? Who will try it? May this movement bring a blessing to the entire church.

The committee are very much gratified at the reports coming from various parts of the church concerning the interest

taken in the $75,000 thank-offering. At the coming fall meeting of your presbyterial will you please arrange to have each congregational society report as to *how they distributed* the mite boxes; how many were given out; how they were received; also if the interest in the work is confined to the members of the society; also what is being done towards doubling the membership, (and securing subscriptions to the MAGAZINE.—ED.)

The committee desire these facts to assist them in making their reports. Give as much detail as possible, and report as soon as possible after the meeting of your presbyterial society, and greatly oblige.

P. S. If you need any more mite boxes send in your order to

LITERATURE COMMITTEE,
824 Liberty Ave., Pittsburgh, Pa.

Women's Auxiliary Board, Etc.

REPORT OF WOMEN'S BOARD.

The September meeting of the Board was attended by eleven of the members.

President opened with devotional exercises. Prayer by Mrs. W. J. Reid. Foreign secretary reports from Dr. Johnson, who asks for Bible pictures for her hospital, also six copies of Bible songs for use in the English prayer meetings. Dr. White also reports in regard to repairs to the hospital under her care.

A suggestion has been made by one of the foreign missionaries that our new missionaries have at least six months of Bible study before going out.

Freedmen's secretary reports proposed plans for the kitchen at Knoxville not approved. A new school room is needed. Industrial work at Athens will not be resumed until a suitable room can be procured. It is suggested that the industrial and educational work be kept separate. Miss Dennison reports having made 159 visits.

Home secretary's report includes reports from Oregon, and of arrangements for carrying on the work.

Treasurer reports July receipts, $2,014 47 Expenditures, $4,107.02; Aug. receipts, $1,052.04; Expenditures, $3,313.69.

Mrs. Thos. J. Gillespie was elected Junior Secretary of Young People's work with Mrs. Edwin M. Hill assistant. Mrs. McPherson reports the sale of all the mite boxes in her care. Their sale leaves a small balance in favor of the Board.

Mrs. Mary Clokey Porter, Chairman of the Literature Com., reports orders still being received for the new mite boxes, and has ordered 3,000 additional.

Secretary of Parsonage Fund requests that societies be asked to give part of contributions to this fund.

The thank-offering as divided according to instructions of Board:

Foreign, Home and Warm Springs, $1,343.65 each; Freedmen and Church Extension, $1,343.64, each; designated, $1,364.67; Special for Parsonage, $1.000-00, making a total of $9,082.90. The foreign money to be equally divided between the training schools of India and Egypt.

Adjourned to meet in October.

MARY W. PORTER, Sec. W. B.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, Blair, Nebraska.]

QUESTION.—Can Presbyterial Reports be more condensed? This would make room so that all the reports could be published within a reasonable time after the meetings.

ANS.—How should the General Missionary Society be entertained?

1st. It is a *missionary* meeting, hence should be exemplary with motto, "Temperate in all things."

2nd. As it is a meeting for spiritual profit and advancement, it is not for sampling cooking or the display of silver and china.

3rd. That all who possibly can may attend these meetings and catch the inspiration, and prosecute with united effort our enterprises, we need christian concord of the most intimate kind. Then that large numbers may be benefited by these gen-

eral meetings, let our serving be plain.

Thoreau well says, "Why consume much time in getting a sustenance?" We need reform in this matter. Let us take the most common sense view of it and have our attendance large.

Mrs. Rev. Laughead, of Washington, Iowa, talks wisely on this, when she suggests, "Let us get this subject before the minds of our ladies, that they may feel this is a spiritual feast, a grand opportunity of honoring our Lord by making these bodily comforts only secondary, necessary to keep the mind and body in vigorous condition, that we may the more satisfy our soul's hunger with the bread of life. H. E. S.

ANS. 2nd. The Women's Missionary Society being a convention of missionary "workers together with Christ," should be provided with entertainment consistent with its object and purpose of existence. The hospitality accorded should be most cheerfully, willingly and sincerely given, but the methods and plans of entertainment should be simple and inexpensive. These plans will differ widely, just as the abilities and opportunities of the place of entertainment differ. However, there might be one general plan in regard to amount of expense involved, so that should an invitation be extended from some of the smaller societies, the burden of entertainment may not prove too heavy.

Could this plan be succesfully adopted? Serve simple cold lunches with the addition of hot coffee and tea, in some convenient place, or if more convenient let the guests accompany their hostesses to their respective homes for the evening meal. But you will say even the serving of a lunch will take many from the meetings. Not necessarily, if a capable person would take entire charge of affairs, directing the helpers, etc.

However simple the entertainment, arrangements down to the minutest detail should be carefully planned by the executive committee, so that "things be done decently and in order." Upon this depends much of the success of the meeting.

TREASURER'S REPORT.—CONTINUED.

Ingram, 20: Ottawa M. Band, 2: Cadiz, 5: New Athens for Sinemasho, 13: Union, West Moreland, 15: Stewart's Station, 5: West Chester, 3.50: Stanwood, 16: First Ohio Pres., 16: Concordia two Sabbath-school classes, 7: Viola, 10: New Athens Y. W. M. S., 21: Freeport, 10: Harlansburg, 3: Prospect, 15: Brookville Pres., 7; Ingram, 10: Claysville, 2: Beaver, 8: 2nd New Castle, 1.

Freedmen's.—5th Allegheny Girl's Mission Band, $7; West Bellevue Golden Rule M. Band, 2; Mt. Nebo, 1.50; Clear Fork, 2; Thornville, 3; 2nd Des Moines, 7; Chariton, 3; Knoxville, Ia., 5; Lawrence, 7; Saltsburgh, 4; Blairsville, 5; 2nd San Francisco, 11.25; 1st Pittsburgh Y. W. M. S. Miller's Ferry, 25; 2nd Pittsburgh, 9; 3rd Pittsburgh King's Danghters, 5; 4th Pittsburgh Y. W. M. S., 2; 5th Pittsburgh, 7; 6th Pittsburgh for Norfolk, 5; 6th Pittsburgh Y. W. M. S., 25; 7th Pittsburgh, 10; 9th Pittsburgh, 10; 11th Pittsburgh, 5; Highland ave. Pittsburgh, 5; Ingram, Miller's Ferry, 5; Hebron, 10; St. Clair M. Band, Miller's Ferry, 5; Union M. B. Monongahela, 6; Alliance 2; North Bend, M. Band, Henderson, 5; Emporia, Henderson, 6; Ottawa, 2; Ottawa Y. L. M. S., 1; Garnett, 10; Sharon, 1; Cadiz, 5; Fairfield and Ligonier, 13.60; Logan's Ferry, 5; Buena Vista, 2; McKeesport, 5; Irwin, 6; Connellsville M. Band, 3.85; Stewart's Station, 5; West Chester, 3.50; Hookstown, 19; Mt. Pleasant, Frankfort, 10; Burgettstown Golden Chain Band, 15; Liberty, Neb., 4.25; Clifton Y. L. M. S., 5; 1st Xenia, 10; Covington, M. Band, 2; 1st Wheeling, Athens, 10; First Ohio Pres., 21; Camp Creek, 12; Sunbeam, 4; West Sunbury, Henderson, 10; Fairview, 12; Buffalo, 13.25; West Unity, 10; Butler, 25; West Liberty, 7; Oil City, 15; Erie, 9; Greenville, 10; Shenango, 4; Utica, 8; Indianapolis, 2; Rushville, 12; Milroy, 2.50; Madison 1st M. Band, 1; Richland, 9; Brookville Pres., 11; Rock Valley, 5; Ingram M. Band, Norfolk, 10, and for Henderson, 5 Etna, 25; West Union, 8; Houstonville, 3; Mt Hope Y. L. M. S., Henderson, 7; Claysville, Henderson, 5; Oaklana, Beaver Valley, 4; Beaver Falls Y. W. M. S., 6; Beaver 10; Beaver Y.W. M. S., 5.70; Beaver M. Band. 6; New Brighton Willing Workers, 2; Wurtemburgh, 50 cts; Mt. Jackson, 5; 1st New Castle, 3.34; 2nd New Castle, 7; 2nd East Liverpool, 10; Scio and New Jefferson, 14; Cedar Rapids Pres., 4; Sugar Run M. Band, 4.75; Bellefontaine Y. L. Auxiliary, 5: Athens 10: College Springs, 11.

Little Girl's Home, Tenn.—2nd Allegheny L. A. S., 25; 4th Allegheny Y. L. A. S., 25; Thornville, 2; 7th Pittsburgh, Y. W. M. S. 3; 9th Pittsburgh Y. W. M. S., 10; Welda Primary Class, Mrs. J. E. Craig's, 6.55; Logan's Ferry M. Band, 2.50; 2nd Xenia Y. P. M. S., 18; Brookville Pres., 8; College Springs Pres., 20.50; 5th Allegheny, 55.

Little Boy's Home, Tenn.—Londonderry, $5; Ottawa M. Band 2; Garnett Willing Workers, 12.68; Logan's Ferry M. Band, 2.50; Frankfort Springs, 9; Canonsburg Shining Lights, 10; Beaver Falls McElree M. Band, 1; Darlington, 5.

Church Extension and Parsonage Fund.—Mt. Zion, 10; Fleming, 10; West Bellevue, 25; West Bellevue Golden Rule M. Band, 2; also Gleaners M. Band, 20, and Busy Bees M. Band, 11; Sewickley L. M. and A. S., 5; Findlay, O., first payment on loan, 50; 1st DesMoines, 12; 2nd DesMoines, 7; Chariton, 3; Knoxville, Ia., 4; Lower Chanceford, 13; 2nd San Francisco, 11.25; 1st Pittsburgh, 50; 1st Pittsburgh Y. W. M. S., 10; 2nd Pittsburgh, 50; 3rd Pittsburgh King's Daughters, 5, also Christian Workers, 2; 4th Pittsburgh Y. W. M. S., 2; 5th Pittsburgh, 5; 6th Pittsburgh, 136.15; 6th Pittsburgh Y. W. M. S., 100; also Ewing Band, 32, and Bamba Circle, 11; 7th Pittsburgh Y. W. M. S., 23; 9th Pittsburgh, 20; also Y. W. M. S., 10; 1st Wilkinsburg, 29; Hebron, 10; Mt. Washington, 5, Alliance, 2; North Bend, 5; Unity, Chillicothe, 5; Richmond, 3; Lyndon, 3; Ottawa, 2, and Y. L. M. S., 1; Americus, for Seattle, 7.35, and Tacoma, 7.35; 7th Pittsburgh Gordon Band, Tacoma, 3; Omaha Cass st. Mission Band given by Arthur Mans for Tacoma, 1.50, and Seattle, 1.50; High Ridge M. Band, Tacoma, 5.50, and Seattle, 5.50; Uniontown, 8; Martin's Ferry, 5; Buena Vista, 2; Latrobe, 5; McKeesport, 5; Braddock, 20; McKeesport, Seattle, 5; also M. Band 5, and Tacoma 5; McKeesport Aftermath Soc., 19; Irwin, 14; Frankfort Springs, 16.50; Liberty, Neb., 4.25; 1st Xenia, 10; Cedarville, 14; 2nd Buffalo, 2; Sterling Valley, Tacoma, 10; Caledonian, 40; 1st Wheeling, 10; First Ohio Pres., 45; Wilton, 5; Aledo, 12; North Henderson, Seattle 8, and Tacoma 8; Sunbeam, 5; Oakville 3: Albany, Or., 8; West Sunbury, 5; West Unity, 5; Grove City, 10, and M. Band for Tacoma, 5; Erie Coral Workers, 5; Greenville, 5; Hartstown, 10; Waterford, 15.30; Utica, M. Band for Seattle, 6: Carmel, 9; Milroy, 2; Madison 1st M. Band, 1; Brookville Pres., 4.50; College Springs Pres., 32.20; Ingram M. Band, 10; Highland ave. Pittsburgh Y. P. S. C. E., Tacoma, 25; 3rd Pittsburgh McCrory Soc., 10; 4th Allegheny Fulton M. Band, 15; West Bellevue S. S., 15; Taylorstown, 4; Houstonville for Russian sufferers, 9; Washington, Pa., 15; Venice, Tacoma, 10.75, and Seattle, 10.75; Beaver Falls, 3, also Y. W. M. S., 6; Portersville, 7.80; Mt. Jackson, Tacoma, 3, and Seattle, 3; Mrs. R. J. Davidson's S. S. class 1st New Castle, Tacoma 4.25, and Seattle 4.25; Bethel, Beaver Valley, 7; 2nd New Castle, 7; Delaware Pres., 9; Wellsville, 10; 1st East Liverpool, 16.70; 2nd East Liverpool, 15; Cedar Rapids Pres., 15: Scio and New Jefferson

M. Band, Tacoma, 2.28, Seattle, 2.28: Piqua, 5: Sugar Run, 10.

Ministerial Relief.—2nd Allegheny, $15: 5th Allegheny Girl's M. Band, 10: Sewickley L. M. and A. S., 5; West Bellevue Golden Rule M. Band, 2; Clear Fork, 2; 1st Mercer, 15; Chariton, 3; Monroe 7; 3rd Pittsburgh King's Daughters, 5; also Christian Workers, 2; 4th Pittsburgh Y. W. M. S., 2; 5th Pittsburgh, 5; 7th Pittsburgh, 10; 9th Pittsburgh, 10; 9th Pittsburgh Y. W. M. S., 10; 11th Pittsburgh, 5; Hebron, 5, St. Clair, 5; Unity, Chillicothe, 4.30; Lyndon, 2; Ottawa, 2, also Y. L. M. S., 1; Garnett, 5; Sharon, 1; Buena Vista, 2; McKeesport, 5; Stewart's Station, 5: Clifton 3: Sugar Creek. 10: 1st Columbus, 4: First Ohio Pres., 19 20: Wilton, 5: Oakville, 2: West Sunbury, 3: West Unity, 5: Grove City, 10: Indianapolis 2: Milroy, 2: Madison 1st M. Band, 1: Brookville, Pres.. 2:50: College Springs Pres., 17.62: Ingram, 5: Houstonville, 5; Washington, Pa., 10: Beaver Falls, 2: Darlington, 5: 2nd New Castle, 5: Cedar Rapid Pres., 10: Piqua, 5: Sugar Run, 5.

Orphan's Home, Allegheny.—Springdale, 5: Summerset M. Band, 7.25: 3rd Pittsburgh Christian Workers for library, 3: 7th Pittsburgh, 7: 9th Pittsburgh Y. W.. M. S., 10: Uniontown Pearl Gatherers, 1.75; High Ridge, 5; Buena Vista, 2.50; Fairview, 20; Ingram M. Band for library, 6; Washington, Pa., 15; Center Beaver Valley, 6; West Beaver Mission Band, 17.81.

Children's Memorial Hospital.—Chariton, $3; 3rd Pittsburg Christian Workers, 2; Ingram M. Band, 3.03; Ottawa, 2; Logan's Ferry, 1.50: Bethesda, 5; 2nd Xenia, 15; Fairview, 12; West Unity, 7; Erie Coral Workers, 5; Indianapolis, 2; Milroy, 50 cts; Brookville Pres., 2; Beaver Falls, Y. W. M. S., 6; Bethel, Beaver Valley, 7; 2nd New Castle, 2.50.

Aged People's Home, Pittsburgh.—Sewickley L. M. and A. S., 5; Scotland, 1.25; Indiana, 8.32; 1st Pittsburgh, memorial room, 25; 4th Pittsburgh Y. W. M. S., 5; 5th Pittsburgh, 5; Ingram M. Band, 5; Hebron, 5; Buena Vista, 2; Stewart's Station, 10; Mt. Pleasant, Westmoreland, 6; 2nd Xenia, 15; 3rd Xenia, 15; First Ohio Pres., 8.50; West Sunbury, 5; Freeport Y. L. M. S., Brookville Pres. 1; Ingram M. Band, 20; 2nd Wilkinsburg, 15; Mrs. Geo. M. Paden, 25; Mrs. Munseh, 5: Washington, Pa., 15: Beaver Falls McElree Band, 2: Portersville, 5; Scio and Jefferson, 11: also M. Band, 5: Julia V. Thompson, Scio, 5: Cedar Rapids Pres., 7.85.

Life Membership in W. G. M. S.—Mrs. Mattie Patterson, $25.

Contingent Fund.—Monongahela Pres., 9: Mrs. E. J. McPherson, from sale of Thank-offering envelopes, 15.72: Mission Band Helpers, 8.50; Rules of Order, 2.35: Mrs. Mary W. Porter, Sec., from fines, 2.90: First Ohio Pres. 5: Indiana Pres., 1: Brookville Pres., 3.

E. J. SLOAN,
Treasurer.

Memorial tribute of the Women's Missionary and Benevolent Society of the Eighth U. P. Church, Allegheny, Pa., on the death of Mrs. A. B. Alston, who died Jund 26, 1892:

WHEREAS, It has pleased our Heavenly Father to remove by death our beloved and efficient corresponding secretary.

Resolved, 1st, That in the death of Mrs. A. B. Alston the society has lost a most faithful and earnest worker, one of whom it could be said, "She hath done what she could."

Resolved, 2nd, That we desire to bear testimony to her beautiful Christian character manifested in her untiring and faithful labors for the advancement of His Kingdom.

Resolved, 3rd, That we write in sympathy for the bereaved ones and commend them to Him who doeth all things well. COM.

WHEREAS, As it has pleased God to remove by death Mrs. Catharine McCrery, the beloved president of the missionary society at Gerlaw, Illinois,

Resolved, 1st, That in her removal we recognize the loss of one of the founders of the society, and one who was faithful in all the different departments of church work.

Resolved, 2nd, While we miss her we would bow in submission to God's will, rejoicing in the thought that our loss is her gain.

Resolved, 3rd, That we tender our sympathy to the sorrowing family and commend them to a loving Saviour. COM.

Resolutions of respect by the Women's Missionary Society of the Park avenue church, Omaha, Neb., on the death of Mrs. Thos. Spalding, our first president:

WHEREAS, It has pleased our Heavenly Father to remove from our midst a faithful worker.

Resolved, That while we deeply feel her loss as a worker, faithful in the discharge of her duties in the various offices she filled while among us, yet we rejoice that our loss is her gain.

She was not only beloved in our society, but her memory will be an inspiration to many members of the congregation who have often heard her words of counsel.

Patient in suffering and cheerful in spirit, she has taught us many lessons of faith and love.

We extend our sympathy to her aged companion, now left so lonely, and to all bereaved friends. We commend them to the Saviour who comforts the sorrowing.

MRS. W. G. HERDMAN,
MRS. ALLEN,
MRS. W. E. GRATTON, } Com.

A tribute of love from the Women's Missionary Society of Jamestown, Pa., to the memory of Mrs. Martha Dilworth, one of the oldest members:

While we mourn the loss of her willing contributions and loving words of cheer, we would comfort the hearts of bereaved friends, and our own hearts, by the sweet assurance that our loss is her unspeakable gain. COM.

The Ladies' Missionary Society of the U. P. church, Caledonia, N. Y., would offer the following tribute to the memory of Miss Anna Walker, who passed away after a lingering illness, July 4, 1892:

RESOLVED, That by the removal of our well-beloved friend from her earthly tabernacle to her permanent home in our Father's House, one has been taken whose loss will be greatly felt in the home, society and church. But especially do we deplore it in connection with our Women's Missionary Society, of which she was a valued and efficient member. May her mantle fall upon us whom she has left behind, and may we be diligent in the Master's work, knowing the shadows of evening are drawing on apace when we too will be called to rest from our labors with a like joyful hope of a glad awakening.

Resolved, That we publish this tribute in THE WOMEN'S MISSIONARY MAGAZINE, and record the same upon the Minutes of our society.

COM.

As not unfrequently good articles come to us too late for publication, we call attention to the importance and necessity of sending early. All copy must be in the hands of the publishing committee by the 5th of the month preceding the issue. The MAGAZINE closes the 17th, and contributions received at a later date must be held over or omitted entirely. The meetings of the committee are held each Wednesday, when matters pertaining to the MAGAZINE are considered.